SATURDAY ... ....OCTOBER 92

WHO IS KING?

BI J. D. NAYNARD There is a best of men who beast Of Powder, Cotton, Steam, But every hour the mighty power Of Pairwass' law is seen; It moves the world as easily As does some mighty thing; And men proclaim in despot's ears That "Pairwass' law is King."

The man of gold, of wealth untold,
PRINTERS' INK may scorn.
Nor knit his brow, nor deign to bow
To one so lowly born;
But PRINTERS' INK has built its throne
Where mind its tributes bring;
And God's most gifted intellects
Shout "PRINTERS' INK is King."

Ring of the World of Thought reflued—
No abject slave it claims—
Where superstition's rictims pined,
It burst their service chains.
In every clime, in coming years,
Will men preud anthems sing;
And round the world the schoes float,
That "PRINTERS" ISE IS KING!"

## METHODISMINTHE BACKWOODS.

AMUSING INCIDENTS.

Peter Cartwright, the "great pioneer preacher of the West," is at present lecturing in Philadelphia. He is represented to be a man of athletic frame, somewhat stooping, with large, round featured face, and a head surmounted by a mass of griszly, curly hair. For fifty-six years Mr. C. has been a Methodist preacher, and, in addition to that, a great oddity. His lectures, which are reported at length, are rich with incident and exceedingly amusing. We print below a few we get. Come, take a piece." "No," said he, "I beg to be excused." Well, I shoice extracts:

A FAST YOUTH.

I was what modern young Americans eall a "fast youth." I delighted in hunting, gambling in horse racing, in playing the fiddle, and dancing. The very day before I was solemnly convicted, I had beaten in a race and won \$200, (which was equal to about \$10,000 in these days, for I tell you dellers were year acceptance. for I tell you dollars were very scarce in that country,) and for the first time in my life I get drunk on the back of it, (laughter,) and for the last time, too, thank God for it! I was so elated at the idea, (for it looked like a tremendous big pile—this \$200: I had never seen so much money in my life,) that I hardly knew whether I was in my skin or out of it, so I took a little too much, and it took me off. [Laughter.] But oh! what were my pange of repentence, when on my return home I met my mether—that mother that shed tears over me, that had prayed over me, that had nursed me in religion. Her heart bled at my folly, and it was a dagger to my heart—a wound from which I never recovered, until I found pardon through the atoning merits of the Son of God. As soon as I became convicted, I begged my mother to take my fiddle and cards and burn them, and she did it-decently too—and shouted over it, and I shouted too. [Laughter.] I was glad then, and I have been ever since.

MH. CARTWRIGHT'S "CRACKED AND CRAZY CONDITION.

We had in the nsighborhood a Scotch Doctor, a very well educated man, but an infidel at heart. He got under a dreadful concern about my "cracked and erazy condition;" he came to my father and tried to persuade him to have my head shaved and a blister-plaster put on.
[Laughter.] New, I tell you, that waked Thank God I had a lather who had a little more sense than the Doctor. I told the Doctor that if he would come to hear me preach I would satisfy him that I could get along without blister-plasters or shaven head. He came; I made my-what shall I call it ?-my exhortation, for it was nothing wise upon earth; it was no sermonizing; but, under my speaking, the Lord reached the hearts of several who were, for these days, fashionable, gay people, (you would not call them so now.) A very fashionable young lady, with whom I had often danced, got under strong conviction, and fell prostrate, praying to God for mercy. The Doctor up with his hartshorn and his nestrums, and vigerously applied them to her nose.
[Laughter.] But I called en the Doctor to cease his operations, and told him that as she was my subject at my meeting, I would take care of her. So we went to prayer. In the midst of it she obtained religion. She sprang to her feet with a shout of "Glory! glory!" and turning to the Doctor, she caught him in her arms, erying, "Hallelujah, and hosanns to God and the Lamb!" It scared the Doctor nearly to death. As if the devil had been after him he started to run crying, "Take her away! take her away!" "Oh," said I, "Doctor, blister-plasters and shaved heads!" [Laughter.]

FACING A MOB.

At one of my appointments in this wilderness of country, I had a long ride of about forty-six miles, and there was no house that would receive a Methodist preacher. I tried, I reckon, nearly a dozen. At last I found an old school house in which to preach, but was told that if I attempted to do so I would surely be mobbed. "Well," said I, "I'm willing te risk it; I ain't afraid of a mob." So I appointed a time, and found about fifty persons to hear me. Among them was a band of young men called the mob, and outside the school-house the bully of the neighborhood, who, at the request of his wife, had come to fight for me. It was rather warm, and I took of my coat and neckhandkerchief, and got upon the stand. "Well," said I, "I understand that I am to be mobbed here to-day, now, who dare do it?" They winked at each other, I saw they were dastards. "New," said I, "I don't make my living by fighting, but I can whip any one of you; I can whipas many of you as can stand between here and Lexington, one after another. I don't believe in fighting, but I tell you, if you undertake it, I shall whip some of you. So sit down and behave yourselves; if you don't I'll attend to you." [Laughter. ] I commenced preaching. Not a mortal moved his tongue against me. I went on at the top of my speed. Right in the midst of my sermon I heard something running behind me. I thought it was a horse that had breken loose; but ne, God had fixed a barbed arrow in the heart of this, my bully man, who had stayed outside there. There he was, putting it down at full speed. Directly he pitched full length on his face. Then I understood it. "Now," said I, "boys, we've got a case here that I want you to come and fight over. The devil is about seeming out of his old stallion and I want coming out of his old stallion, and I want unto me, and forbid them not, for of such you to come and help get him eat." We is the kingdom of Heaven."

went and surrounded that man, and there we prayed until his soul was converted to God. And God gave me nearly the whole neighborhood before the year was out

METHODIST PREACHER'S FARE. Over in West Tennessee there lived a proud and saucy young man named Joe Jenkins, who frequently taunted me with the saying that Methodist preachers got the best of fare and fattened up on "yel-low-legged chickens." So, in order to disabuse his mind, I persuaded him, after some effort, to take a trip around the cir-cuit with me. After riding about twenty miles, we stopped to see a Methodist man and woman, who lived in a little cabin about eighteen feet square. The room was a bedroom, kitchen, parlor and everything. The old gentleman was out in the field, and the old woman proceeded to prepare us a little dinner. She put on her pot kindled up her fire, took down a piece of meat and put it on to boil. There was prowling about a pack of the poorest, scrawniest hounds that I ever saw on a plantation in my life, and while Joe and I were sitting there, in came one of these, laid hold of the meat, and started for the door. "Joe, catch him," said I; but Joe didn't catch him. Just at this moment the old lady came in, and meeting the dog she took him by the ear, jerked the piece of meat from his mouth and gave him a kick, saying: "You have done that often before." Then back she went and threw the meat right into the pot, and it boiled on. [Laughter.] Presently din-ner was ready. Here was the piece of meat. Well, I took a knife and fork and launched away at the beef. Cutting off a piece, I said, "here, Joe, have a bit?"
"No, I thank yeu," was the reply. "Oh," said I, "Joe, this is the good fat chickens didn't take any myself. I thought it was not exactly what I wanted. [Laughter.] Shortly after this I was called to see a

A GLANCE AT MODERN PREACHERS. Of late years, my friends, another breed of preachers is transferred ever to us. These are the hysterical, dyspeptic, sore-throat, blue-gingerified sort of preachers. [Great laughter. A voice on the plat-form—"Hit him again."] They travel among you; they are unaeceptable; they are useless timber; and le! their zeal all at once moves, (like a seventy-four rigged for England,) to go to the West, and "help the West." We don't want any such cattle. [Leud cheering.] Thank God Almighty, we have seme good old stuff to stand by the work yet; and we have as fine a brood of young men rising up to shake the world as any Conference in the United States can boast of. [Applause.] I tell you now, in my seventy-fifth year, I can outpreach and outwork a dozen of these old dyspeptic things. [Laughter and applause.] Why, they say to me, "Brother are you never going to locate?" My reply is, "If the devil will locate, I'll locate." [Applause and laughter.] "Are you never going to wear out?" "No, I never intend to wear out; I may do it, intention or no intention but I may represent the same of the same of the same out. intention or no intention, but I never intend it; I never intend to wear out in the service of God."

sick man, and when I returned Joe was

among the missing.

Patent Sermon.

"My bredren, God bless your souls, ligion is like the Alabama River. In spring comes the fresh, an' he brings in all de ole logs, slabs an' sticks, dat had been lyin' on de bank, and carrying dem down in de current. Bimeby de water go down; den a log eotch here on dis island, den a slab get cotched on de shore, and de sticks on de bushes; and dare dey lie, wid'rin and dryin till comes 'nodder fresh. Jist so dere come 'vival of 'ligion; dis ole sinner bro't in, dat ole backslider bro't back, an' all de folk seems comin'an' mighty good times. But, bredren, God bless your souls! den dis ole sinner is stuck on his old sin; den dat ole backslider is cotched where he was afore; on jus' such a rock; den one arter 'nodder, dat got 'ligion, lies all 'long de shore; and here lie till 'nodder 'vival. Beloved bredren, God bless your souls, get deep in de current!"

One of our exchanges inform us that the editor had been to church, where after listening to an eloquent appeal in behalf of some imaginary enterprise, the plate was passed round for contributions. Parson L., who was one of the basket bearers, taking the side on which we sat. Immediately in front and upon the next seat, negligently reclined our friend Bill H., a gentlema of infinite humor and full of dry jokes. Parson L. extended the basket to Bill, and he slowly shook his head. "Come, William, give us something,"

said the parson.
"Can't do it," replied Bill.
"Why not? Is not the cause a good

Poh! poh! I know better; you must give a better reason than that'

"Well, I owe too much money-I must be just before I am generous you know.
"But, William, you owe God a larger debt then you owe any one else."
"That's true, parson, but then he ain't pushing me like the balance of my cred-

To MAKE GOOD BREAD.—First, get good flour. Second, take one quart of flour, scald it by pouring over it some boiling water. Then for each loaf of bread you want to make, add one pint of cold water; stir in flour till it is as thick as can conveniently be stirred. Then put in onehalf pint of good hop yeast for every four loaves. Set it to rise over night. In the morning make up by adding flour till it is stiff dough. Knead well, mould into loaves, and, when light, bake it well, and you will have good bread.

"What were the mob saying?" asked a district attorney of a Yankee witness, "down East," in a riot trial.

"Well, they was sorter singin." "What were they singing about?"
"Well, they was singin, bout a song."
"What was the song—what were they

"As nigh as I kin keep track, they was a tellin' a Misses Long (her first name was Lucy) to take her time." "You can go."

An exchange says: "A young married lady of our acquaintance, whose union has not been prolific of "little darlings" has suspended on the wall, in her bed-room, directly over the head of the bed, a neat little picture, underneath which is the following quotation from Scripture: "Suffer little children to come

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Second Train—No. 2 Express, at 8:30 A. M., connects via Columbus, Bellair and Bouwood; Wheeling; via Columbus, Steubenville and Pittsburg; via Columbus and Cleveland; Detroit, via Cleveland and steamer; White Sulphur Station, via Springfield. This Train stops between Choicinnati and Columbus, at Plainville, Miliord, Miamiville, Loveland, Deerfield, Morrow, Cerwin, Spring Valley, Xenia and London.

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No. 2 Express, through to Wheeling without changes Four Trains Daily. No. 2 Express, through to Wheeling without change No. 2 Express, through to Wheeling without change of cars.

The NIGHT EXPRESS Train leaving Cincinnati at 11:30 P. M., runs daily, except SATUHDAYS. The other Trains run daily, except SATUHDAYS.

For all information, and Through Tickets to Boston, New York, Philadelphia, Battimore, Washington, Buffalo, Niagara Falls, Bunkirk, Cleveland, Pittsburg, Wheeling, and all the Eastern places, apply at the Offices winnt Street House, No. Burnet House, south-east corner of Broadway and Front streets, and at the Eastern Depot.

Trains run by Columbus time, which is seven minutes faster than Cincinnati time.

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12:20 M.—Terre Haute and Layfayette Accommodation arrives at Indianapolis, at 5:00 P. M., making direct connections at Indianapolis with Terre Haute trains and Indianapolis, at 5:00 P. M., making direct connections at Indianapolis with Terre Haute trains and Indianapolis and Latayette trains for Decatur, Springfield, Naples, Quincy, Hannibal and St. Joseph; also with Peru trains for Peru, Ft. Wayne and Toledo.

6:30 P. M.—Chicago Express arrives at Indianapolis at 10:50 P. M.; Chicago at 7:40 A. M. Making close connections at Chicago with all morning trains out of Chicago. This train coincets at Indianapolis with Terre Haute trains for all points West and Northwest.

Sleeping cars are attached to all the night trains on this line, and run through to Chicago withous change of cars.

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